DOCUMENT RESUME

ED 229 177 RC 013 793

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TITLE Old Beliefs = Taimaknaqtat.
INSTITUTION Alaska Univ., Anchorage. National Bilingual Materials Development Center.
SPONS AGENCY Office of Bilingual Education and Minority Languages Affairs (ED), Washington, DC.
PUB DATE Oct 81
GRANT G008006779
NOTE 89p.
PUB TYPE Guides - Classroom Use - Materials (For Learner) (051) -- Multilingual/Bilingual Materials (171)
LANGUAGE Inupiaq; English

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Alaska Natives; *American Indian Culture; American Indian Literature; *Beliefs; Bilingual Instructional Materials; *Cultural Background; *Cultural Education; Elementary Secondary Education; *Eskimos
IDENTIFIERS Imupiaq (Upper Kobuk)

ABSTRACT

Written in English and Upper Kobuk Inupiaq Eskimo, the booklet presents several examples of Eskimo "old beliefs" to be taught to younger people providing them with a greater understanding of the elders and what governs their actions and behavior. Topics of "old beliefs" pertain to babies, women, young girls and boys, bears, beavers, animal spirit, fish, raven, grebe, loons, mice, weather, sun and moon, and Northern Lights. (ERB)

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Old Beliefs

Taimaknaqtat

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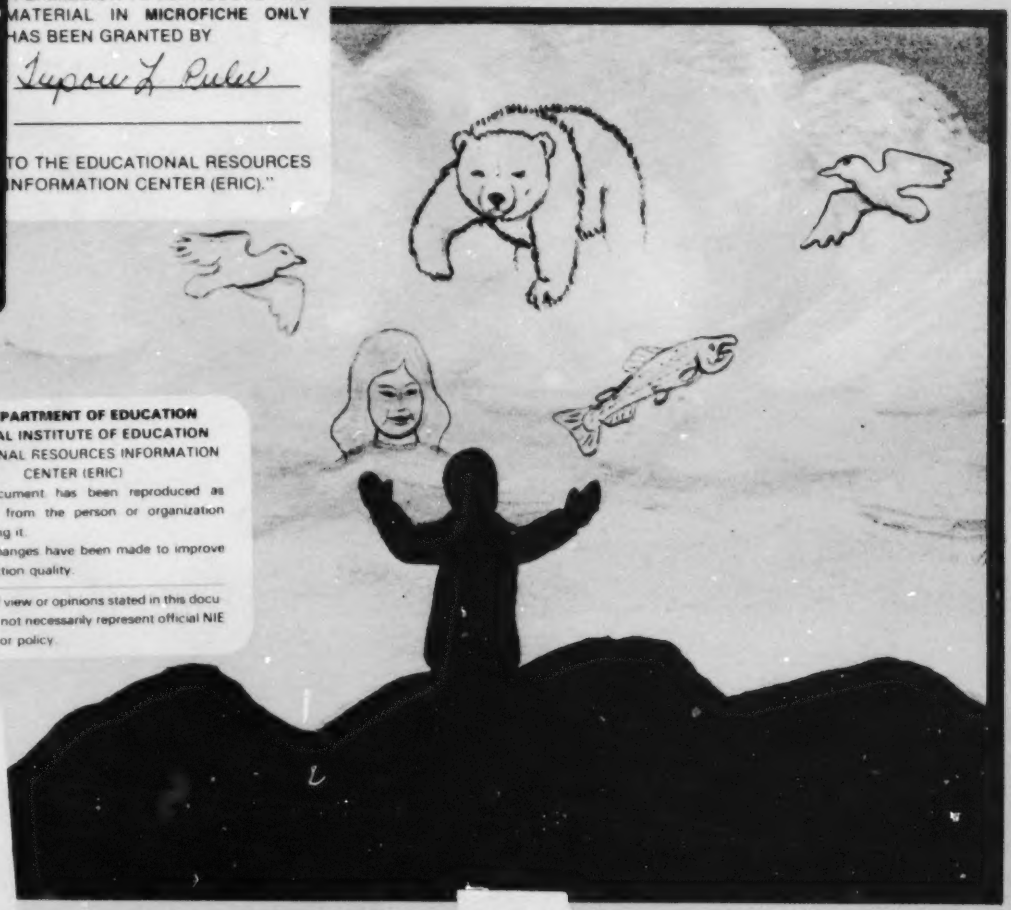

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Upper Kobuk

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Taimaknaqtat
Old Beliefs

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October 1981

Note to Teachers

Our people have very strong convictions about the appropriate ways to carry on a meaningful existence on this earth. Some of us have learned of these ways through our daily interactions with the older people. We have, therefore, come to call them "old beliefs" when in fact they are very much a part of our lives today.

To gain a greater understanding of our elders and what governs their actions and behavior, we must teach our younger people some of the "old beliefs." You, as teachers, have a tremendous opportunity to take your students beyond the mere reading of the few beliefs recorded in this booklet. Encourage and invite older people in your communities to join your students in discussing the various things that are in this booklet. Have the older people do some of the following activities:

a. Give descriptions of the situations (and any other background information) surrounding each belief
b. Tell personal experiences connected with each belief
c. Relate other beliefs that are not given in this booklet
d. Tell any traditional stories that help to illustrate how behaviors of the principal characters were governed, or restricted, in some way be certain beliefs held by their own particular societies
e. Explain how they feel about the beliefs now

You can help your students to make comparisons between the old days and the present, or among different cultural groups. Cultivate in your students the attitude and knowledge that beliefs, whether old or new, are sacred to people. They are to be respected regardless of one's own personal feelings towards them. Help your students to understand that studying some of these beliefs of our people is one way to obtain greater insights into their way of thinking and behaving. Through this action, they should become more tolerant and less critical. Finally, knowing well their own beliefs, they are then more prepared to study, appreciate, and respect the belief systems of other cultures.

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10/81/200

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Taimaknaqtat
Old Beliefs

Babies

Babies are always cherished by everyone. The arrival of a new baby in our society is a much appreciated event. All the old people are happy to see a new baby, and they do to them some of the things they saw their parents do to new babies.

1. In order to prevent the baby from drooling too much, the thing to do was to take the dried umbilical cord and sew it to the front of the baby's clothing. That definitely prevented the baby from drooling too much.

2. When the baby was just born, the midwife, or someone in the family, took a grass stem and blew into his urinary bladder. If a grass stem was not obtainable, the person would use only his hands by cupping them one on top of the other. This was supposed to prevent the baby from wetting frequently. He would be dry most of the time.

Iyaalugruurat

Iyaalugruich nakuaġinaqtut. Iyaalugruaq anikman quyanaġaqtuq. Aniqqamiaq qiñiġuiġnaitchaqtuq unniiñ. Taimani iġñipchairit suraġaġaqnikkaŋich aniqqamiat taimma ukpiġiplugich qanuḷiksraŋat taatnaqpatigiŋ.

1. Iyaalugruaq anikman, qalasriuraŋa mamitman qasralluuraŋa igitlaiññiġaat. Taruŋa atukkaŋanun atnuġaaŋanun killaiyautillakḷugu piraqniġaat takkugguuq iyaalugruaq quġliayuitchaqtuq.
2. Iyaalugruaq anikman, taimani ivigauramik suppiviḷiqhutiŋ naaggaqaa argaŋmiknik, quġġiviagun atautchiḷhiñami supumigaqniġaat, taimmagguuq nakasrua puviqḷugu. Aasriitai taamna iyaalugruaq quqtayaitḷuni.

3. To make sure that babies would not have snow blindness, a drop of fluid from the eyes of the ptarmigan would be placed in each eye as soon as possible after the baby was born.

3. Iyaalugruaq suli tara anikman aqargim iraan imġanik kutchiqiraqniġaat. Taragguuq illutlaitchuq.

4. As soon as the baby was born, a piece of grass stem was used to open up his ears a bit. It was placed in the outer ear and wiggled around a bit. This was assurance that the baby would have very good hearing.

5. Whenever the parents wanted their baby girls to have thick black hair, they took the camprobbers' feathers and rubbed them on their heads. That was sure to give the girls beautiful thick hair.

4. Anikman iyaalugruaq ivigauramik qaqullaŋŋuaqługu siuttak aŋmaŋŋuaġaqniġaich. Taragguuq tusraqsuġaqtuq.

5. Aġnauraġġuuq kiurim mitquiñik nanugaġigaat aasrii nuyaigguuq turġuraqtut.

6. Sometimes when the old men cut their toenails, they would take a big toenail and rub it behind the neck of the children and say to them, "You will live long."

7. During the delivery of the baby, if the midwife holds him on her left side, the baby will grow up to be left-handed.

8. When the baby began to toddle around, the older women would rub his little hands. They believed this would make him skillful with his hands when he grew up.

9. Babies were not allowed to play with the land otter's feet. If they did, they were likely to get warts from them.

6. Iyaalugruaġġuuq aŋugaatchaam kukiiyaqamiuŋ putukkuni, kukik pipḷugu tunusruanun iyaalugruum naṙuutigiraġigaa. "Iñuuɬhiñ takiyumuuq," itnaqɬugugguuq piraġigaa.

7. Iyaalugruaq anikman, taragguuq iġñipchairim tiguqqaaqmauŋ saumiagun tara saumitmuuraqtuq.

8. Iyaalugruaq piuraliqman, aaquaksraatchaam suqsruuraġaqniġai aġnauram argai. Taragguuq sanaturaqtuq suqsruuraqtaq.

9. Iyaalugruuraq suli pamiuqtuum isigaiñik savitqutlaiññiġaat. Takkugguuq utŋuqtuġuuruq savitnami pamiuqtuum isigaiñik.

Women

Women who were pregnant were expected to adhere to certain beliefs that are still very much in existence today.

1. When a woman was pregnant, she was advised to work constantly. Our people believed that if the pregnant woman did not work but lay around lazily, she would have a very difficult time during her labor.

2. A working pregnant woman will be assured of having a clean baby. A clean baby was one that did not have a milk rash. The baby's skin would be free of any blemishes.

3. If the pregnant woman did not want her baby to drool a lot, she would not chew gum. Eskimo gum is the sticky pitch of the spruce trees. Both the old and the young, and some pregnant women too, like to chew the gum from the spruce trees. Some of the gum from some spruce trees are very sticky. It can only be removed from the mouth by drinking water.

Aġnat

Naaqtukman aġnaq alġaqsruġaqniġaat taimma qanuliksraŋa sivuniġmi ukpiġiplugu suraġaqpan.

1. Naaqtukman aġnaq ittuaqutlaitchaat takkugguuq aglivigipkaġaqtuġġuuq. Iyaalugruaġġuuq suli salumaraqtuq aġnaq ittuatlaitman. Qilamik suli annaktiġaqtuq pisruktuaq ataramik aġnaq.

2. Aġnaq suli kutchuqtuqutlaiññiġaat naaqtukman. Kutchuqtuutraġġuuq iyaalugruaq quġliayugaqtuq.

Young Girls

The young girls in our society had a lot of things they had to observe very closely. Some of these things had to do with the food they ate, the way they acted, and the things that happened to them when they became young mothers.

Aġnaurat

Aġnaġlu aŋunlu tara avatmun ikayuutiraqtuk iñuuniagaqsi'amik. Uvva aġnauraq una nutauŋŋaan taatnaptuuq suliksraŋanik iļisautiaqsikmiraqniġaat. Taimma killaiyaqtinniuraqługu, nukatchiaŋiñik qaunaksripchaqługu, niqiniglu taatna savauraqtitlugu. Aglaan tara aŋalatmiñiġaat apai ukpiqqutmiktigun.

1. The young girls were not allowed to eat the muzzle of the caribou. If they did, their sons in the future would be affected. They would go out to hunt, but their steps would be heavy and they would make crackling noises with their feet. They would not be stealthy and quiet as they should be. Therefore, the animals would run away from them.

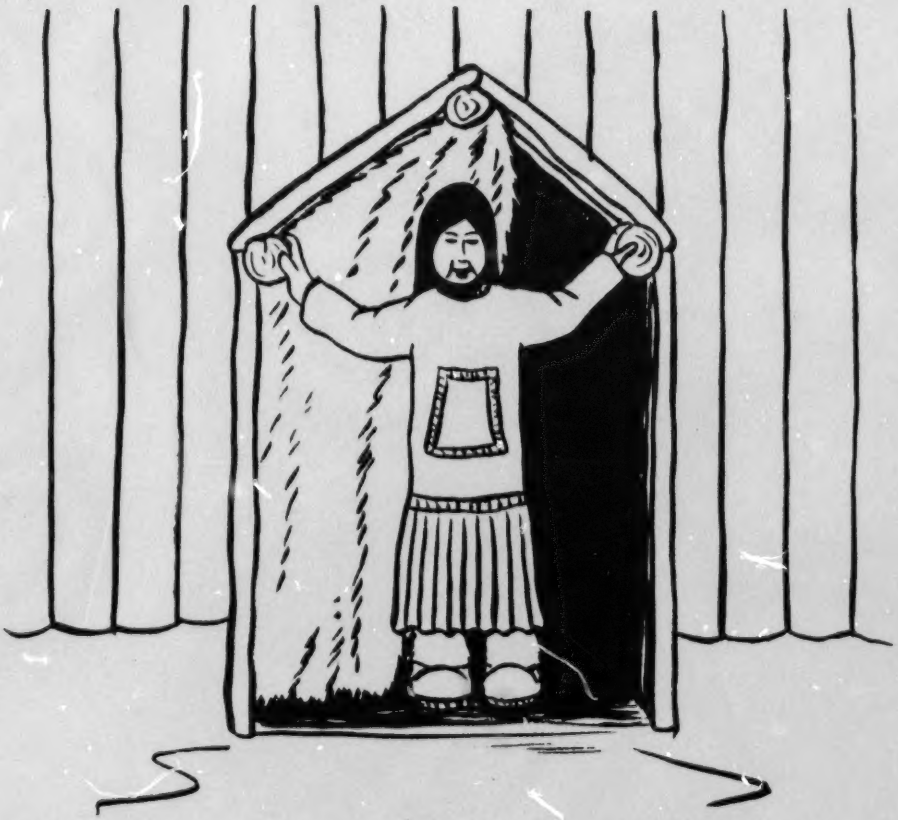
1. Taimani aġnauraq tuttumguuq suġluiñi ittuamik niqimik niġitqutlaitchaat, takkugguuq iġñiqaqpan aŋusraqsaġumi iġñiŋa siaksrullaqtugisiruq.

2. The smooth skin on the head of the salmon was taboo to the young girls. If they ate them, their future sons would find climbing the side of a hill or mountain an impossible task. They would slide down the hillside or the mountainside easily.

2. Tara suli qalugruum niaquan amianik, nuyiaŋŋamik, niġitqutlaiñ-ñiġaat takkugguuq iġñiqaqpan qayuutchikayagisiruġġuuq iñġiqsii-ġumi.

3. The young girls were not to eat the tail bone of the ptarmigan. If they ate the tail bone, their future sons would tip over easily in their kayaks very much like the unsteady tail end of the ptarmigan when it is flying.

3. Aġnauraq suli niġitqutlaiññiġaat aqargim iqquanik, takkugguuq iġñiqaqpan qayaqtuġumi kitñuyagisiruq.



4. If a young girl goes into a house, she is not to stand and block the doorway. She must go in and stand to one side. If she does not do this, she is going to have a very difficult time during her labor period when she is giving birth to her babies. It would be just like she had some blockage in her body that prevented the baby from coming out easily.

4. Aġnauraq uqau'iraqniġaat taipchua paami qichaqunġitlugu, takkugguuq iġñiñiagaqsikpan simiiyugaaqsitqunġitlugu.

5. If a mother of one of the young girls asks her to do something, she must do it immediately. If she takes her sweet old time to do things asked of her by her mother, her babies will do the same thing to her when she is about to give birth to them. They will make her have a long labor pain period.

5. Suli aġnauraq tili'amitruŋ ittuaqutlaiññiġaat, taatna akkuvak makitqusruuniġaat. Ittuaġuraayugguuq tilikmatni iġñiñiagaqsi'ami taatnagguuq ittuagaqsiraqtuq, taatna ittuaġaaqhuni taamna iġñiñiakkaŋa.

6. When a young girl had her first menstral period, she had to blacken her eyebrows. Then she moved to a little sodhouse outside the village. In the winter the little house in which she lived would be made of *tininniq*, a kind of moss that grows over the place where a lake empties into a river. *Tininniq* is different from the regular moss which is called *ivruq*. *Ivruq* is more dry than *tininniq*. The material is thick like a blanket. This would have been prepared in the summer in anticipation of using it in the winter. In the summer, the little house is a tent made of caribou skin. The young girl was to stay in this house for one year. During this time, only her mother and her girl friend came to see her. They brought her food sometimes, but she was expected to care for herself. She had to cook and eat whatever was brought to her. If her girl friend had her first menstral period at the same time she did, they could both spend their time together in isolation from everyone else except their mothers.

6. Aġnauraqniaq aglinġaqman irgiugauraqaġaqniqsuq. Taimma atausrimi ukiumi taututlaitchaat aŋutit makua takku atiqauraaqhuni nasraŋa. Qiñitlaitchaat. Taatna ukiiviuripḷugu aŋayuqaakkiñ, ukiiviurami ukiiḷḷagaqtuq. Aasriiñ naa'ami, aglinġaġviñi qaaŋiqḷugu sisamani siñiktanik, iġġuqhuni isiqhuni aanami uŋataanun. Kilutmun itna sanmiugaaqsipḷuni aasrii. Taimani Maniiḷauram piiġisiñipḷugu tamanna uqautigiraqmiñiġaa. Nagligiplugu aġnauraq taatna uqautigiraqniġaa. Pakma tamanna nutaat tusraamaitchaat unnii piiqpagitḷuni.

7. When a little girl was still very small, one of the parents would take a baby porcupine and drop it through the front of her parka. If they did this to their little daughter, she would have a very easy labor when she was ready to give birth to her babies.

7. Aġnauraq iḷuquttaamik pi'amiŋ, uvuuna manuagun kataktittaqniġaat samuuna uviñŋagun. Taragguuq taamna aġnauraq iġñitquplugu qilamik.

Young Boys

Boys are our assets. They are valued highly in our society as they will grow up to be hunters for us. A young boy begins to learn things about how he should behave from early childhood. Some of these things became part of our belief system, and they have been passed on from generation to generation until now.

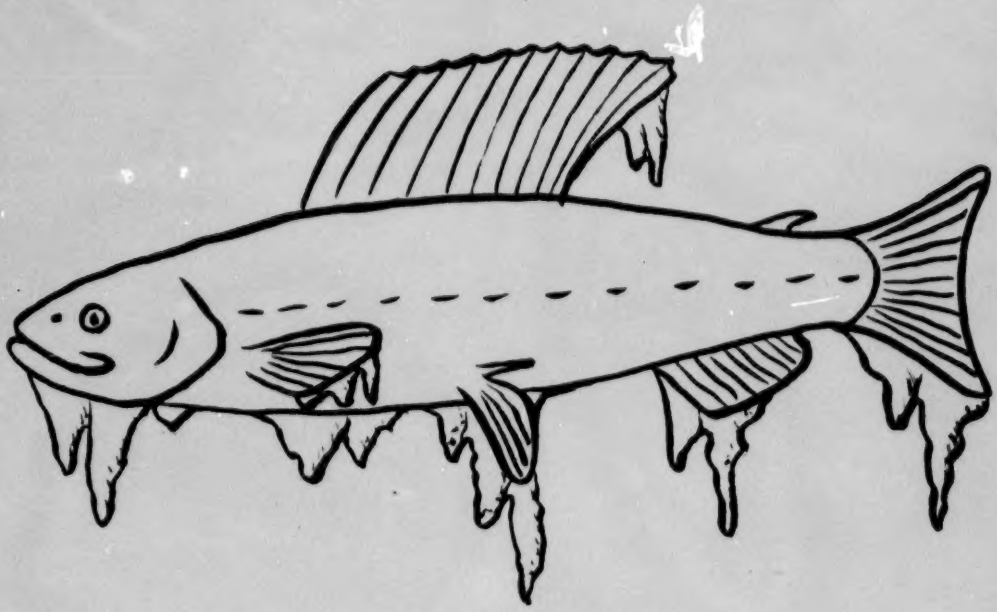
Aŋugaurat

Taimani aŋugauraq akisuruaġikmatun ittaqniġaat takku pitłasriuraqami aŋuniagaqsisuupluni. Taimani takku aŋuniaqtim uvva iñuich niġipchaqługiłłu atnuġaaksraqaqtitlugiłłu aŋuraġmiñik piraqniġai. Taatnaqługu mikiłhaniñ aglaan iłisautiuraaqsiraqniġaat. Taimma aasrii ukpiqqutiqaqługu aŋunialikun itna piraqniġaat.

1. Whenever a young boy catches his first animal through his own hunting efforts, he must give it away to all of the people. This giving can be done in two ways. His parents can take the animal and prepare it and then invite the people to their house to eat it, or they can have their son take the animal and give it to a good hunter in the community. If the parents prepare the animal for a meal, after the old people come to eat, they tell the young boy their own hunting

experiences. They also wish him good luck in his future hunting efforts. Usually the young boy is very happy to listen to all the hunting experiences of the old people. He learns from them, and will probably try to do some of the things that he hears from them. If he takes the animal and gives it to one of the good hunters in the community, he shows respect to the old hunter. He also shows his desire to become a good hunter like that person to whom he is giving his first animal. The old hunter would thank the boy and tell him his own experiences as a hunter. Then he would wish him luck as a future hunter for his family and his community. Sometimes it is hard for the young person to give away his first catch, but he does it anyway. The giving and sharing of the food becomes easier as the person matures and understands more the importance of sharing the food supply with the elderly, the widowed, and the orphaned children. The person who shares does not worry about ever having to do without food enough to meet his own needs. He will always be blessed with the things he needs to live a happy life.

1. Aŋugauraq aŋulġaaġataqman utuqqanaat aiyugaaġaqniġaich niġitquplugich. Taapkua utuqqanaat niġianikamiŋ uqaaqtuġaaġaqniqsut. Taamna aŋugauraq naalaktuaqtitlugu tara aŋusruquplugu taiyuqhutiŋ piraqniġaat. Naagga suli aiyugaakłiñġitñamiŋ, taamna aŋuraŋa aatchuutigiraqniġaa utuqqanaamun. Taimmagguuq taatnaqami aŋusruġaqtuq suli utuqqanaaq niġipchaġluqługu niġisulikkaŋanik imma. Aatchutqiksuaġġuuq tara inuqsraqtuanun aŋusruġaqtuq.



2. In the fall time, the young boys were not allowed to eat *quaq*. *Quaq* is frozen fish. Usually the frozen fish is *suluppaugaq*, or grayling. The young boys were allowed to eat *quaq* as soon as they could cross from one side of the river to the other side of it. As soon as they could cross over and make camp for winter on the other side of the river, the young boys could eat *quaq*.

2. Taimani nukatpialugruich ukiaġmi sikuniaqman kuuŋmi ikaaġaluaqnagich quaqutlaiññiġaich suluppauganik.

3. Long ago, our old people would tell the young boys to eat the cooked stomachs of the pike and the mudshark. Inside the stomachs of these fish are small crustaceans, some algae, and partially decayed small whitefish, or some other fish. It is a relatively nutritious dish except for its slightly over ripe smell. If the young boys eat these stomachs, however, they will be excellent trappers. When they go to set traps, the bait they put on their traps will have an odor that will attract the animals. They will, therefore, catch a lot of animals in their traps.

4. Every young boy's dream is to be a great hunter. He cannot become a great hunter if he fights with little girls. If he fights with the little girls, or make them cry, he is not going to catch anything when he grows up and goes out hunting.

3. Nukapialugruaġġuuq aqiaġuġmiuŋanik qaluum niġipchaġaġigaat. Taragguuq naġiaqsiġaqtuq naniġiaqtuqami.

4. Nukatpialugruaq suli aŋuyaqutlaiññiġaat aġnauranik takkugguuq niqsayuitkisiruq.

5. In the old days, our people used to eat out of a single bowl. The bowl was usually filled with berries, seal oil, bear fat or caribou fat with greens, or *akutuq*, the Eskimo ice cream. The young boys were advised not to lick the sides of the bowl when they were through eating. If they did this, they were to catch only skinny animals. There will be no fat on the animals they catch when they go hunting.

5. Suli aŋugauraq ippaqutlaiññiġaat puggutamik takkugguuq niqsaqpan pannaugisiruq taamna niqsaaŋa.

Human Body

Our body can tell us many things according to the old people. They say that if we pay close attention to our bodies, we will be informed of a number of things.

1. Some people know when bad weather is coming by having a twitch on their scapula, or feeling a pain in their knee.

2. When some people have a ringing feeling in their ears, they think that they are going to have some bad luck, while others feel that they are going to get some visitors.

3. If someone's big toe hurts, he is to expect some visitors.

4. When someone feels pain in the palm of his hand, it means that someone is going to give him something.

Timikun

Iñuich iḷaŋich ukpiġigaat timiriŋ qanuqman. Sivuuġaraqtut iḷaŋich nausraaġlugaqtuat.

1. Iñuich iḷaŋich piḷaŋniŋich, naaggaqaa sitquŋich atniallaktiqataqmata, taimmagguuq siḷagiitkisiraqtuq.
2. Iñuich iḷaŋich siutiŋich aviumigaqtut. Iḷaŋich taimma tusraalluatatlaitchut aasrii iḷaŋich iglarriqhutiŋ.
3. Aliitchaum taataŋa Nasrualuk taimña, putugua atniallaktiqataqman, iglarritchaqtugguuq tara.
4. Iñuumguuq aġvaŋa atniallaktiqataqman, taimmagguuq aatchuusriaqaġisiraqtuq sumik.

5. If a young girl feels pain in the side of her rib cage, she is to expect her boyfriend coming to see her soon.

6. Sometimes if someone has a twitching eye lid, it means a death in the extended family.

5. Taimani Aliitchatkut nuutau'amiŋ, aliiqqutiraqniqsut iŋmiknun niviaqsiat, uvvagguuq tulimaami saniġaatigun sayullaakman, taimmagguuq sweet-ahaaŋa aggiġisiraqtuq, itnautiplutiŋ.

6. Iñuich iļaŋich iriŋich sayugaqtut. Taatnaqamiŋ iļaŋich taimma kimiktai qiñiġisivat, itna isrumaraqtut. Taimma kimik qiñiġisiraqtut. Aasrii iļaŋich suli nausraaġlugaqhutiŋ piraqtut, tusraalluatatlaitchaqtut.

Bears

Bears are the largest animals we have in our forests. We fear them but we also hunt them. We use the meat for food and the skins for clothing. Some of the skins were used as doors to our houses and rugs for our floors.

1. Young girls, those who had reached puberty, were not allowed to see bears. It did not make any difference whether the bear was alive or it was dead. The young girls were never allowed to see them, but the older women could see them.

Pisruktuat

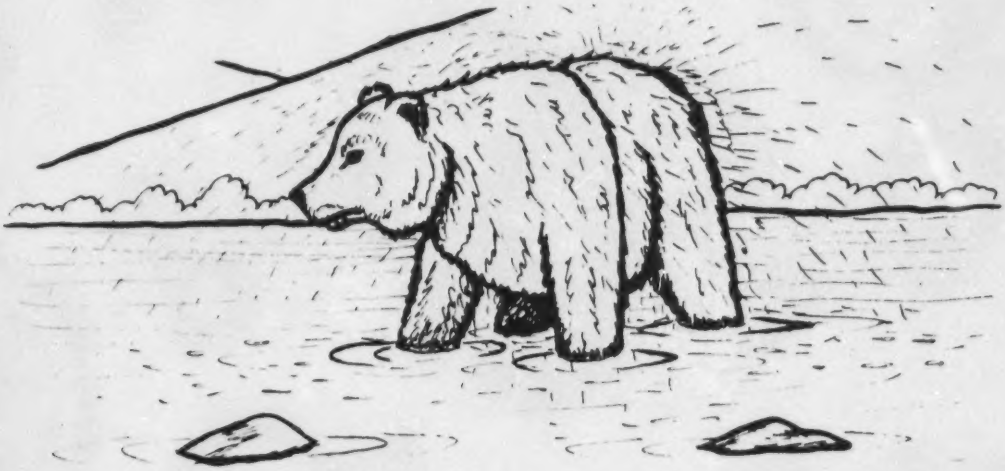
Pisruktuat uvva kamanatlukmatun atlaniñ aŋŋutiniñ ittaqtut avaniqsiuqtuni iñuiłami. Kamagigaluaqługich aŋuniaqmiraġigaich iñuich. Niqaa niġiñaqtuq suli taimani amia talugiraqniġaat.

1. Taimani aġnat qiñiqtuatlaiññiġaich tamatkua pisruktuat uvani pitchaqmatigik.

Suli niġitłaiññiqsuq iyyaġrim naaqaa akłam niqaanik malġuuŋnik qitunġanikkaluaqani. Suli aġnaq nutaaq avguqutlaiññiġaat pisruktuam niqaanik. Sauniġiiłiġaqtuġġuuq. Suli aġnat niaquqtutlaiññiqsuat taatna pisruktuat niaquŋitñik.

Suli aġnat taiyutlaiññiġaich iyyaġrich naaggaqaa akłat atiŋisigun, aglaan "pisruktuat" itna taiyuġaqniġaich.

2. The women were not allowed to say the word that referred to the bear's name. They were also not allowed to cut the bear meat. If the young girls cut the bear meat, their bones were affected in some way. Perhaps they suffered from arthritis. They were forbidden from eating bear meat until they gave birth to two or three children. When they get to eat bear meat, they must cook and eat them outside the house.



3. Bears swim across the rivers all the time in summer and fall. If someone sees them shaking the water off after they swim across a river, bad luck will come to that person. Someone in his family group will die in the very near future.

3. Pisruktuat uvani nalukhutiŋ tulakamiŋ nunamun qaki'amiŋ, ipsulaaqamiŋ, taragguuq piḷḷuatatlaitchut. Iñuich taapkua tautuktuat tara iḷaŋiġisiraqtut.

4. The bears are not to be killed in the summertime. They can only be killed in the fall and in early spring. The bears are fat in the fall and skinny in the spring. The skins of the fall bears were used for doors. The fat was rendered. It was used for preserving the *tinnik* berries, or bear berries. Sometimes *masru*, or Eskimo potatoes, were added to the bear grease and bear berries. After they were stored in a cool place for a while, they were taken out and eaten. They were very delicious.

4. Upinġaami makua pisruktuat piññiatlaiññiġaich, aglaan ukiaġmi suli upinġaksratchaami piññiaġaqniġaich uqsruuŋŋaisa takku upinġaami pannausruurut.

5. Long ago the young boys used to follow the men in their bear hunts. Whenever a bear was killed, the older men would take the young boys and roll them over the head of the bear. This was supposed to make the young boys brave. They would also grow up then to be good hunters and to kill bears. Perhaps our people believed that by getting the young boys to go very close to the bear, their fear of them would not be as great.

5. Taimani aŋutit maliktiqaqamiŋ nukatpialugruaġmik, aŋu'amiŋ, taamna nukatpialugruaq taavrumuŋa pisruktuamun kigiñaŋanun nanuutigiraġigaat tuquŋaruamun. Taragguuq aŋunialiġumi tamatkua ayunġitchumagai taimma piñailiġumigich.

6. When the days began to get shorter and shorter in winter, the people would not talk about bears at all. They could still kill them, but they must not say anything about them in a boastful way. They believed that the bears could hear them. Once a bear could hear a person talking about him disrespectfully, he would punish that person in the summer. Somehow the person would suffer, or even die. In our customs, a person did what he must do, but he could not brag about his deeds.

7. If the men catch a bear when they are out hunting, they must eat the head before they return home. After they eat all the meat off the head, they take the skull and place it on a stick, or on a spruce tree. This will make it easier for the hunters to catch another bear in the future. Young girls during puberty cannot eat bear head meat, but older women and little girls can.

6. Suli tamatkua pisruktuat taatna qitkutiginiaqtiginġisaqtiŋ iḷisimaraġigaat. Suli ukiumi tamatkua pisruktuat tuvvaumikmata, naalaktuaġaqtutguuq, iñuŋnik itna aŋiḷaaqsimaplutiŋ uqaqtuani. Tasramma iñuk tamatkuniŋa uqaġumi taatna, "Taatnaqtiġayaġiga uvva tau-

7. Suli taatnatchiñik aŋu'amiŋ taavani, aŋiḷġautinġiññaan, niaquq niaquiqḷugu, niaqua niġiraġigaat kipchaqługu, saunilhiñaġuqługu. Taimma nuŋutnamitruŋ taamna niaquq, napaaqtuaġruuram nuvukkaŋanun kaputchautillakługu unitchaġigaat. Taatna aŋalattaġigaat taamna niaqua, tasramma suli aŋuniaġuni aŋusruguni pi'ami iñuk.

tukkupku pisruktuaq," itnagguuq uqaqutlaitchaich taipchua. Tasrammagguuq taatna iñuum uqautigiplugich itna piaqsipmatiŋ, naalaktuaġuraaġaġigaich, taimma aasriiñ qakugu taatnatchim nalautnamiuŋ tasramma taamna iñuk qitkutigiplugu iñukkutigiplugu aŋalattaġigaa.

8. As soon as a bear is killed, the little cartilage beneath the tongue is removed and discarded right away. Our people believe that by doing that, they will not suffer from trichinosis. The little cartilage is called the "little worm" in Inupiaq.

9. Another thing that must be done immediately upon killing the bear is to slit its chest. This must be done before dragging it away. If the men do not do this, the fat content of the bear will be reduced. Losing some of the bear fat in this manner will be equivalent to losing the oil from a seal. Seal oil is highly treasured along the coastal villages and bear fat is its equivalent in the more inland villages. During the time of summer trading, these two things were among the items that were traded.

8. Tara suli aŋuniaqtuat qaunagiraġigaat, taimma iyyaġriñik naaqaa akłapianik aŋuniaqamiŋ, pisaġi'amiŋ, aŋŋugauraq iñuum sivulliuplugu qupilġuiġaġigaa. Tasramma uqaŋan ataani ittuq, takiqpaguni inġitchuq. Tasramma taamna iñuum piiñġitługu pi'amiuŋ, qitunġanigguuq naaqaa ilaa qupilġuksraġaqtuq iŋmiñun.

9. Taragguuq suli kalitqutlaitchaat aŋuraq sirrallakaluaqnagu satqaŋagun. Taimmagguuq kaliktuni ikiliłakaluaqnagu, uqsrua iłaŋŋaġaqtuq. Uqsrua tara puipchaqługu, tinniŋniglu naaggaqaa masrunik iłaplugu niqigiraġigaat iñuich. Uqsrugiraġigaatli amitara, qiqititlugu unnii.

Beavers

We trap beaver for food and for clothing. They are also very useful in preventing floods when the spring thaw comes. The following are some of our beliefs about them.

1. If someone is out trapping for beavers, he must be sure not to use *ugruk*, bearded seal, or seal ropes. If he does, he will never get a beaver.

2. After someone catches a beaver, he must take off the little thin bones on the sides of the feet and throw them away. He must also remove the overlapping toenails and throw them away. Only after he does this can he go home. He does this to make sure that he will be able to catch beavers more easily on his next trapping trip.

3. Whenever a beaver is eaten, all its bones must be thrown back into the water from which it came. This is done in order to make sure that the spirit of the beaver is returned to its place. It is the only thing to do in order to catch beavers more easily in the next trapping trip.

Paluqtat

Paluqtat, aqut, anuniaġnaqtut niqiŋitñunlu amiŋitñunlu. Upinġaksrami ulirviksraġaluaĺhaniñ nunam ikayuiraqniqsut taimma sapuplugu imiq. Aglaan uvva qaluŋniaġviurat iļaŋich kuugaatchaurat sapikmatigich, iluaĺhaiñatlaitchuq takku qaluich isiġviksraŋatniñ sapisruuplugich. Uvva itna uqautigisruugaich.

1. Taimani naniġiaqtuqamisigiŋ, atuqutlaiññiġaich akłunarrianik natchiġñiñ naaqaa ugruŋniñ. Aŋutlaitchuġġuuq tara taatnatchimik atuqami.

2. Uvva aqunniaqhutiŋ, paluqtaġniaqhutiŋ uvani aŋu'amiŋ, sivulliuplugu isigaiñ takanna, kukkik igłuktun qaliġaġiik ittuak, kipiplugik piiġaġigaich. Igitlugik aasriiñ tasramma. Suli isigaiñ saniġaŋatni, sauniq, saunauraq saatuuraq, piiġaġigaat. Igitlugik aasriiñ piiŋanikamisigik. Taimma aasrii aŋiłġautiplugu taamna aŋurani iñuum. Amiiqamiuŋ aasrii makua iłakuni imiġmun igittaġigai. Tasramma aasriiñ niqaa niġipługu, saunikuplugu pi'amitruŋ, saunikui tamatkua saunikut tasramma imiġmułhaiñaq igittaġigaich. Mauŋa asriñun ikipkaġlugich sulugich pitłaitchaich. Tasramma iñuk suli niqsaġukami, aqutchukami suli qaġanaġlugu taatna aŋalattaġigaich.

Animal Spirit

Our people believe that animals have spirits. Because of this, they must be treated with respect. One of the ways to show this respect is to free their spirits after they are killed. So whenever we kill animals which we do not use for food such as the wolves, wolverine, fox, mink, and weasel, we slit their throat and push their necks back. This will free their spirits so they can come back again to life. Freedom of the spirit is an important concept in our society. It is not to be denied to any living thing regardless of its present status in this world.

Niġluliq

Makua uvva aŋŋugaurat tasramma aŋuniakkat, suraġaaksraqaġaqtut tasramma iñuum sumik aŋu'ami. Tamanna aasrii Iñupiat iļitqusriat suli ukpiġikkaŋat taimakŋa makitatlugu. Pakma uvva iñuuniaqtuat iļaŋich tamanna iļitqusriq akiyaġigaat.

Taimma aŋutqigukami qaġanaġlugu taatna aŋŋugaurat aŋatlattaġigaich. Uvva makua niġitļaisatiŋ aŋuratiŋ niġlullaaraġigaich. Amaqqut, tiġiat, qapviich, kayuqtut, tiġiaqpaich tamarra taatna niġlullaaraġigaich. Taġiuġmiut suli imiqtillaaplugiļļu piraqnikkaŋich taimani

aŋuratiŋ. Uvvagguuq niġluqtuni, iñuusria aullaqtinnaqtuq. Taimmaasrii aggitqiɬgitɬuni, aŋusruqhuni taamna taatna niġluiruaq. Uvva taatna amiiŋanikamitruŋ, niqaa taamna pipɬugu quŋisiŋagun ikiɬɬakługu, niaqua taavruma niġluġaġigaat, taatna tunutmun piġitiqługu. Taimani tara aŋŋugaurat makua akisuruaġiplugich piñiġaich takku iñuuttutigiplugich. Itna asriñun igitchiuraanġiññiqsut, piiɬaamun tuqutchiuraanġiññiqsut. Taimma aasrii itna nuŋunialanġitɬutiŋ tamatkua aŋŋugaurat. Pakma taamna nutaat iɬisimaraksrapiaġigaat. Qitkutiksriuraaġutiŋ itna aŋŋugauranik piruksraunġiɬhat iɬisimaraksraġigaat. Alġaqsruġnaġaqtut iłuatmun.

Suligguuq tara iñuk aŋuniuraqtuaq uqaqtuksraunġitchuq aŋuliġisiñiɬuni. Itna sua sivuniġmi nalupqinaiġɬugu uqautigiraksraunġitchaa. Quyaluni aglaan taimma aŋuyumi piruksrauruq aasrii niġisugluqtuat aatchuuraġlugich. Taatnaqamigguuq tara aŋulaaġaqtuq.

Fish

Fish is the most important food staple of our people. Spring and summer are the times to catch them in great quantities. There are many fishing methods used by our people depending on the time of the year and the kind of fish to be caught. Some of the beliefs we have about fish are listed below.

1. Whenever there is to be seining done in the eddies, the children are warned not to run and walk around noisily on the shore close to those places. They say that the fish can hear. If the fish hear the children making too much noise, they will swim away from that area. Then there will be no fish when the seining is conducted. So the children are warned to walk and run quietly if they are close to the seining area.

Qaluich

Qaluich niqigiksut. Niqigillapiaqmigivut tara. Upinġaksramiļu tara ukiaġmiļu qaluŋnaġuuruq. Qaluŋniałhich atlagiiksut ukiumiļu auraġmiļu suli qaluich atlagiikhutiŋ. Uvva taipchua uqauttutigiraqmiñiġaich.

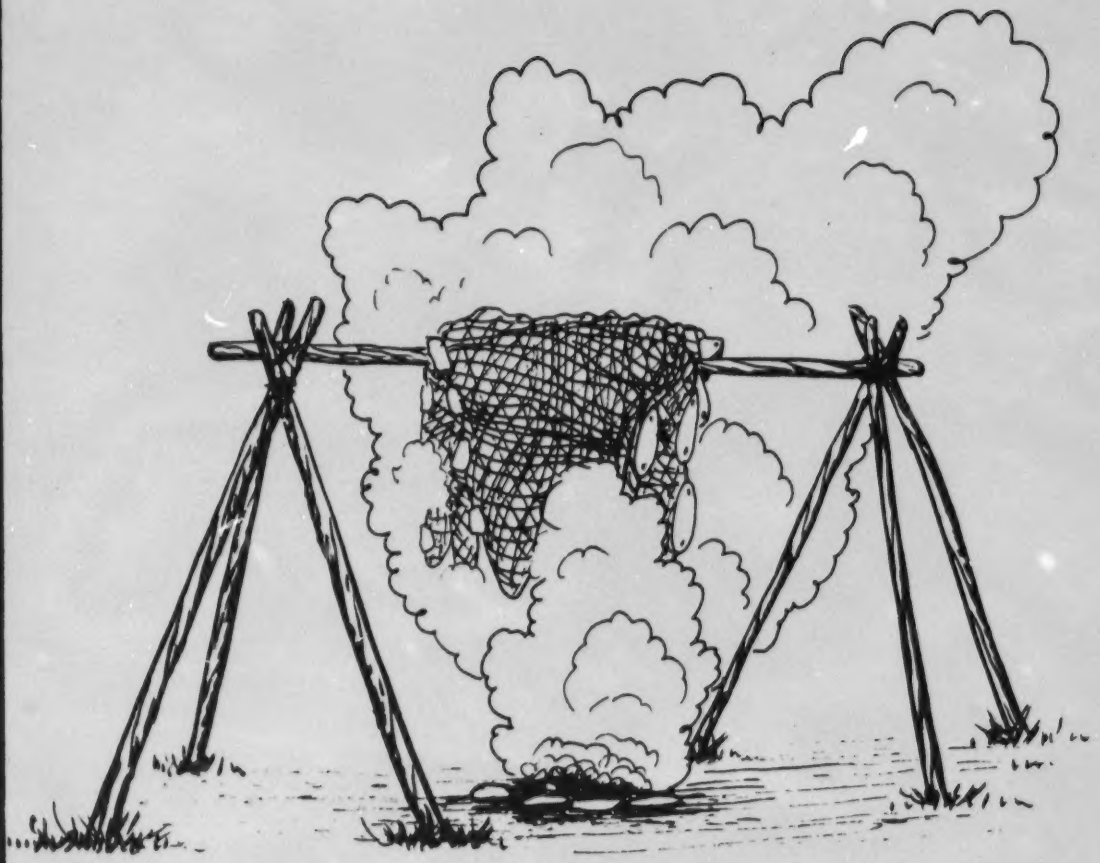
1. Qaaktuġniaqamiŋ qasrunġum qulaani iñuksrulatqutlaitchaich itna pisrukataalalugich, naaggaqaa aqpaqsruġlugich pitqutlaiññiġaich suli nipruaġlugich takku qaluich aullaqtiqunġitļugich. Qaluitguuq tusraaraqtut.

2. As soon as the fish begin to come up the Kobuk River, the women were not allowed to sew on the skins of animals, or work on animal leggings for maklaks. When the plants begin to grow the women also cannot work on their sewing. If they sew, there will be an epidemic which will kill the people. Some of the symptoms that accompanied the illness which used to afflict the people were having a double vision and a very dry mouth. If someone is sick from the sewing of the skins in summer time, he cannot drink any water from the lake. He must drink water only from the lake above the river. Drinking from the river will only make him worse. He cannot eat any fresh fish at this time either. Long ago the people strongly adhered to this belief.

2. Taimani upiŋġaami qaluich aggiqmata qavani Kuuvaŋmi tagraat, aġnat iḷiqniġnik savaqutlaiññiġaich. Suli nunam nausrugaaḷhani. Takkugguuq tara iñuich nutiaqiniaqtut. Iqsigipiaġaat tara taamna. Iñuich imiġuitḷaiqhutiŋ naaggaqaa qiñikkat atliġiiksitluni malġuitchiḷiqhuni piraqniqsut. Taivruma tara sivuniksriqirim Maniiḷauram tamanna agliġnaq piiġisiñipḷugu uqautiginiġaa. Pakma uvva piiqpagitḷuni, iyaalugruich unnii iñugiaktaat nalugaat qanuutautilaaŋa taavruma agliqsriḷhum.

3. Nets were formerly woven from willow bark. Before they were used for seining, they were smoked first. The smoke was created by burning stink weed, *sargiq*. Our people believed that if they did this, their gill nets would get many fish.

3. Taipchua kuvriraqniqsut uqpiich amiqqaŋitñik. Uvvagguuq qaluŋniaqsaġaluaqatiŋ qaaktuutriŋ puyuqsitaġaġigaat sargiñik. Qaluksuqu[illegible]luguggguuq taatnaġaqniġaat.



Raven

The common raven lives in Alaska all year round. It lives in the boreal forests. It lives in the mountains. It lives on the rocky seacoasts. It lives on the tundra. Because we see it all the time, we have some beliefs that are connected with it. Some of these beliefs are listed below.

1. Hunting is an activity that most of our people do. So whenever they are out hunting, they see ravens. There are always ravens flying around. Some of these people try to predict what the hunting will be like by the way a raven flies. They say that if a raven flies ahead of them, they would say to it, "Tulugaaq kitnuak" meaning "Raven flip over." If the raven flips over as if it is flying upside down for a moment, the people are happy. They say then that there will be a good hunting season coming up for them.

Tulugaq

Taamnali tara tulugaq nanipayaaq ittuq ukiumun aglaan. Napaaqtuligaami itchukami, naaggaqaa iñġiñi, taġium siñaaniļu naaggaqaa natiġnami, tara tamatkunani qiñiġnaġaqtuq. Ataramik uvva itchuusruknaqman, taipchua isrummatigiraqniġaat qanuġliqaa. Uvva iļaŋich taimani ukpiġikkaŋich itna ittut.

1. Iñupiat aippaavak aŋuniaġaqtut. Aŋuniaqamiŋ, tamarra tulukkanik nalautchikmiraqniqsut. Tarali una tulugaq, napmullaksaqtuni. Uvva taimani uqautigiraqniġaat, taragguuq tulugaq tiŋmiuraaqhuni qulautauraaqman, "Tulugaaq kitñuak," taatnaqmatni tulugaq kitñuraqtuq. Taragguuq nausraaqtuq, iñuich aŋugisiraqtut.

2. Children are discouraged from doing mean things to the animals. They are told that they must not kill a raven on purpose during winter. If they do, the wind will start blowing from the west. It will bring very cold weather. In the summer, if anyone kills a raven, there will be much rain. This will cause high water which can make fishing very difficult. Since our people depend on fish to survive, the punishment for killing a raven can eventually cause a famine and many people will die. Getting much water during the summer can also be brought on by children playing with the eggs or the baby ravens in the raven's nest. So the children are usually warned not to disturb the raven's nests. There is no reason to kill a raven. Our people killed mainly for food. Since we do not eat the ravens, there is no necessity to kill it.

2. Iyaalugruich uqautiraġigaich qitkutiksritqunġitḷugich, iñukkutiksritqunġitḷugich aŋŋugauranik naaggaqaa tiŋmiuranik, sunik. Uvva suli tulugaġġuuq pisaqługu tuqutmatni ukiumi, kanaknaaġruktinŋuraġaqtuq alappaa. Aasrii auraġmi siḷaluktitluni ulillakhuni. Taatnaqługu tulugaq tuqutqataqutlaiññikkaŋat, takku uvva siḷaqłukman, ulitman, qaluqapiatlaitchaqtuq. Taimani qaluk niqigitauġiraqniġaat iñugiaktaat. Qaluitman tara kakkaaġniaqtut. Pakma iñuich kapyauranġiqsut takku tauqsiġñiaġviḷiaqtiqhutiŋ tara niqiksraqtiqataliqsut. Aglaan uvva taipchua uqaqamiŋ, taatnagguuq suli qaŋavak taimuŋa niqi inniaŋġitchuq. Niġisuŋnagguuq uvva tikitkisiḷgitchuq.

Isrummatigiraksraġigikput taamna.

Tara suli tulukkam uvluutiŋi iḷaksiatqutlaiññiġaich, takkugguuq piyuaqmatigik, taragguuq siḷaluktillagaqtuq aasriiñ uliqpallakhuni. Supmanmi uvva tulugaqniaq tuqunniagaksraugisiva? Niġiñaitmiuq tuqutigaksraunġiḷḷuqtuq.

3. Our people believed that ravens can bring bad omens. One of these bad omens is to see a raven flying with a small stick, or a twig, in its beak. Whoever sees a raven doing this will know right away that someone in his extended family will be taken away. In other words, someone who is closely related to the observer will die in the near future.

3. Taimani suli uqaqamiŋ taragguuq tulugaq suli kiŋmiaqaqman qiruŋmik, tara piḷḷuatatlaitchuq. Taragguuq iñuich taapkua iḷaŋŋaġi-siraqtut.

4. Our older people used to say whenever a large flock of ravens came to the village that a time of famine was to be expected. Now there are lots of ravens around our villages all the time. Even though they are perhaps attracted by the garbage dumps, the old people are still apprehensive of future famines that are likely to occur soon.

4. Taimanigguuq tara tulukkat katikmata nunaaqqimun iñugiaksiplutiŋ, taragguuq niġisuŋnaq uŋasritlaitchuq. Naagga uvva iktakuviŋñi pigaluaŋŋaġmiŋ, suruattai pakma katiraġalilakmivat apai.

5. Long ago whenever any of our people went hunting, they would use the ravens to help them find game. They do this by listening to them. If they hear the ravens call, they know there is game nearby. They say that ravens lead them to the game animals. Of course, when ravens do this, they stand to gain for after our people kill the animals, they clean them there. Then depending on the time of the year, they either leave the animals there in a cache or take them home to the the village. No matter what people do, the ravens will still get the left overs from the butchering for their food. It is an easy way for them to get food without hunting. Our people also benefitted by getting to the location of the game animals through ravens' calls.

5. Tulugaq qalġuqtiqataaqsikman amma saniġamikniñ, taammagguuq aŋŋugauramun qanittaqtuq. Taragguuq iñuich kilikkai. Tara uvva ikayuutaukmiñiqsuq taimani suvaluk, takku iñuich pisrukhutiŋ aglaan aŋuniaġaqniqsut. Taimma aasriiḷi unitchikmata sunik, tulugaġli niġiuraġniagaqsipḷuniḷi.

Aglaan suli uvva tulugaq qalġuqhuni uvani iñuich qulaatnun mitḷuni uqaḷiqman kaŋiqsiñaiḷaamik, taragguuq piḷḷuatatlaitchuq. Tara taapkua iñuich iḷaŋŋaġaqtut.

Grebe

Our people did not eat the red-necked grebe. Its eggs, however, were sometimes collected and eaten. The young children are warned not to disturb the grebe when it is nesting and when its babies come. It is believed that a mother grebe one day followed a man who was paddling in his birch bark canoe in a lake and pecked holes in the birch bark. The kayak soon filled up with water and sank. The man drowned. So we have no business fooling around with a grebe, especially one with its young.

Suġlitchauraq

Iñuich suġliqsutlaitchut suaqłuktuġuunipḷugich. Aglaan uvva manniutiŋich piŋŋuġaluaqnagich pikiuttuni niġiñaġaluaqtut. Suġlitchauraq piyuaqutlaiññiġaat paiyaaqaqman, takkugguuq iqsiñaqtuq. Iñugguuq kivitchaa iḷaatni qayaqtuqtuaq narvami tuggaqługu qayaŋa samakŋaaniñ. Tara paiyaalik tikitḷugu taavruma iñuum taatnaqtittuq.

Loons

Long ago our people ate loons. They said that they tasted like seal meat. Perhaps they had a fishy taste. They dried them and skinned them. They made little loon bags from them. They were used for keeping sewing tools, or shaving implements. The loons are hard to pluck.

1. If a red-throated loon passed over some people, they were supposed to yell at it, *"Siḷagiksaamik!" "Siḷagiksaamik!"* This means 'wipe your bottom with good calm weather'. As soon as the people yelled like that, good clear days of fine weather would follow. Then the people would be very happy.

2. Not all loons can bring good things. The yeilow-billed loon is one that brings bad luck. If it cries and flies over some people, those people will have bad luck coming to them. Someone among them will pass away.

Malġich

Malġich niġiñaqmiut. Iñuich iḷaŋich uqaqamiŋ natchiqsuŋniġisruugaich, qanuġa qaluktuġuupmata aglaan nakuukmiut niġiruni. Amiiqḷugich piñaqtut takku iġitchaqsiġiitḷutiŋ. Aminich samma paniqtitlugich ikpaatchialiuġnaqtut, taimma savalġutigisruktuni, mitqutiqaġvigisruktuni sumunliqaa tugvaġviginaġniaqtut.

1. Uvva qaksruaq qalġuqhuni qulautman uqautiraġigaat, "Itqiñ allaġuŋ quunitchaamik siḷagiksaamik." Tara siḷaŋŋuġaqtuq.
2. Tuutlik qulautman qalġuullaġmi iñuŋni, taragguuq taapkua iñuich iḷaŋŋaġisiraqtut.

Sandhill Crane

We warn our children not to bother the sandhill cranes when they are having their young. It is said that the sandhill crane killed someone before. It is likely to do it again if disturbed. All these beliefs about not disturbing the animals, especially during the time when they raise their young, have been passed on down to us for hundreds of years. We are taught to respect the animals and protect them at all times.

Tatirgaq

Tatirgaq uvva una piyuaqutlaiññiġaat ivakman suli paiyaaqaqman. Taimanigguuq iñuaqsimaruq tatirgaq piyuaqtimiñik.

Mice

There are many mice in our area. We have some cute stories about a little mouse. One of these is about the little mouse who thought that he could do anything. One time he thought that he had swum a great wide river. After he got to the other side of the river, he looked back and saw that what he had actually thought was a big wide river was only a man's foot print filled with muddy water! Here are a few of the beliefs we have about them.

1. In the fall, most of our people go out to gather the last of the berries and to gather *masru*. *Masru* is the name of a plant which has roots we eat. Some people call them Eskimo potatoes but they are not tubers like potatoes at all. They are like skinny carrots. We are not the only ones who like to eat masru. The little mice on the tundra love them too. So they gather them by cutting them up and storing them in their holes. They will eat some of these in the long winter ahead. It is to these mice holes that some of the people go to collect the *masru*. After they take the masru from the mouse hole, they must leave something there for the mouse. The person who takes away the masru from the hole must make a good trade. In the days of our grandparents, the person left dried fish and fat. They believed that whatever they gave the little mouse he would think of it as a great amount of food. The person himself would be assured of having a cache full of fish and other food items, too. Sharing food among all living things was and still is a very important part of our culture. We must not be takers only, we must be givers too. The kind of thing we share is not very important, what is of great value is the spirit in which we carry out the sharing activity. The mice share their *masru* with us, and we share our fish or fat with them.

Aviññaich

Aviññaich iñugiakmiut nunaptitni. Unipchaaġiplugi||u piraġigaich. Uvva i|aŋat itna uqautigiraġigaat. I|aatnigguuq aviññaq puuvruuraqtuq. Ikaaġaa kuuk. Ikaaŋanikamiuŋguuqtai kiŋiaqhuni nipliqsuq, "Kuukpaaluk ikaallałualgitchiga kisima." Suŋauvvagguuq uvva iñuum tutmavia maqatlami, imiġmik imalik ikaakkaŋa. Uqautigiraġigaich suli uvva itna.

1. Ukiaġmi nivinniaqamiŋ, aviññaich niqautiŋitñik masruutiŋitñik pi'amiŋ, paniqtumik naaggaqaa qaunnaġnik immi||aaraqniġaich siġ|uaŋich. Taragguuq taatna aglip|uni siġ|uaŋa immiġaqtuq niqimik taatna qanutchipayaamik immi||akmatruŋ.

Uvva taamna i||iksaalluaŋukmatun ittuq. Mikinip|ugu isrummatigigaluaġaġigikput taamna aatchuutikput, ilaanun aviññamun apai aŋiruq. Uvva taatna inuqsraqtuamun aatchuqapta sumik, i|aatni mikinip|ugu isrumagaluaġaqtugut, ilaaniptuuq apaiŋuraqtuq taimma. Itna aŋuniugaurai||uqtuni apai aŋuraq sua aatchuusriaġiruni, apai iŋmun aŋiraqtuq. Taatnaġuta taamna aatchuqtuuraliq avatmun puuyuaksraġinġitchikput. Avatmun aglaan taipchunatitun taatna ikayuutiuraġuta piyupta nakuuniaqtuq.

2. Aviññauraġġuuq iġñikman iñuum kamŋan i|uanun naaggaqaa suuraiñun, taragguuq pi||uatatlaitchuq. Taapkua iñuich i|aŋŋaġisiraqtut. Suli paqitnamiŋ taatna iġñianiñik umiaġli||akługich ayaktittaqniġaich taimani. Suvaatatai taatnaġaqniqpat uvva, immaqanu pi|-|uatanġi|iksraqtiŋ aullaqtinniaqługu pivalugaqniġaat. Qanuqługu taimma taatnaġaqniġaich taimani. Itna aglaan tuqutiqtuġlugich pit|aitpaluŋniġaich.

2. In the summer, the animals have their youngs. The mice are no different. They have their young, too, in the summer. If, however, a mouse makes a nest and has its babies in a maklak, or some other things that are stored in the cache, this is a bad omen. It means that the owner of the maklak will have someone in his family group taken away. In other words, someone will die. Whoever finds the mice in the maklak must not kill the little ones. He is supposed to make a small raft out of twigs and place the little mice on it. Then he puts the raft on the river and lets the current carry them away. Perhaps our people believed that by doing this, the bad omen, or the impending trouble would pass them by. In any case, bad omen or good omen, there is to be no senseless killing of the mice.

Siļa

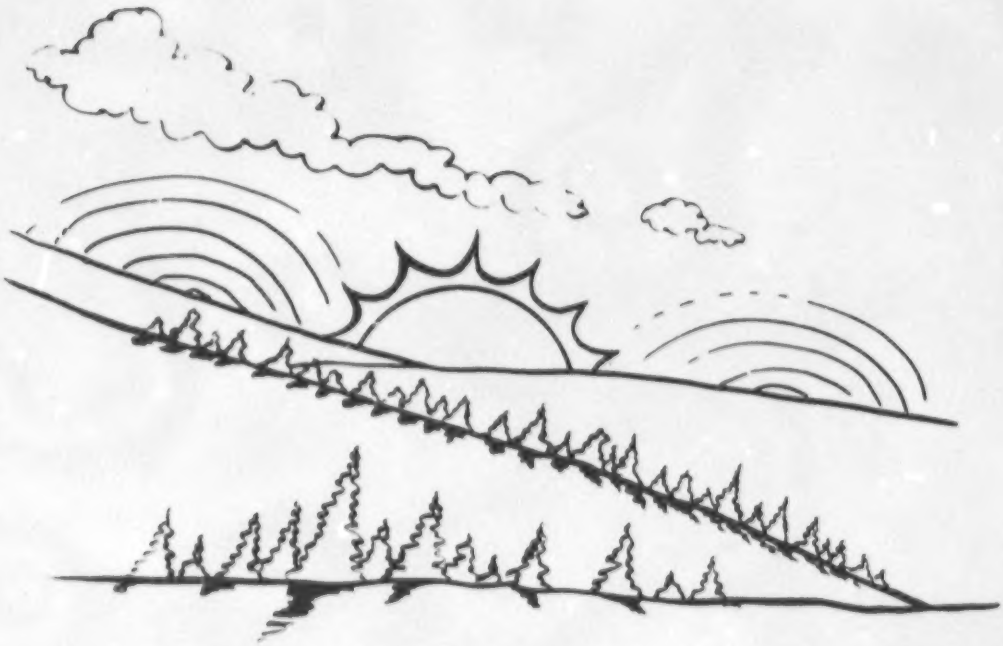
Siļagikman auraġmi nakuuraqtuq. Siļagiivaaŀŀakman takku uvva aŋuniurayunaitchaqtuq. Paqnauranġitchuni aŋuniuraqhuni, tara niġisuŋnaq tikitchaqtuq ukiumi. Siļa taipchua uqaaqtuutigikmiraqniġaat.

1. Siļaŋŋutlaiqman, aurvik paqitnamitruŋ nunaviŋmi, iyaalugruich suvaluk, niaquiļļakŀugu, iviŋmik ulitlugu nappallagaġigaat manġum qaaŋanun, "Paniġumagaatin," itnaqŀugu. Taragguuq siļaŋŋuqhuni paniġaġigaa.

Weather

Good weather in summer is a very desirable thing. If there is bad weather, many of the subsistence activities that our people must carry out during that period of the year will not be done. That can spell disaster in the coming winter. It is no wonder then that the people looked for ways not only to predict the weather, but to try to gain some control over it.

1. If there is bad weather during the time for berry picking, somebody should find a furry catepillar of one of the common butterflies that come to our area. Take the catepillar and break off its head. Then take a grass stem and stick up through the whole body of the catepillar. Once the stick gets to the top, turn the skin of the catepillar inside out and then say to it, *"Paniġumagaatin!"* which means 'we are doing this to dry you up'. After that, stick the end of the grass stem on a tussack head and let the catepillar dry out. Good weather with clear skies soon follow as soon as the catepillar dries up.



2. If it is raining and a rainbow shows up in the sky, that is a sign that the rain will stop soon.

3. If the moon has sun dogs, or a halo around it, it means that stormy weather will soon be coming to that area.

4. If the sun just before it sets in the western horizon in winter has brilliant spots on its side, cold weather will be following soon.

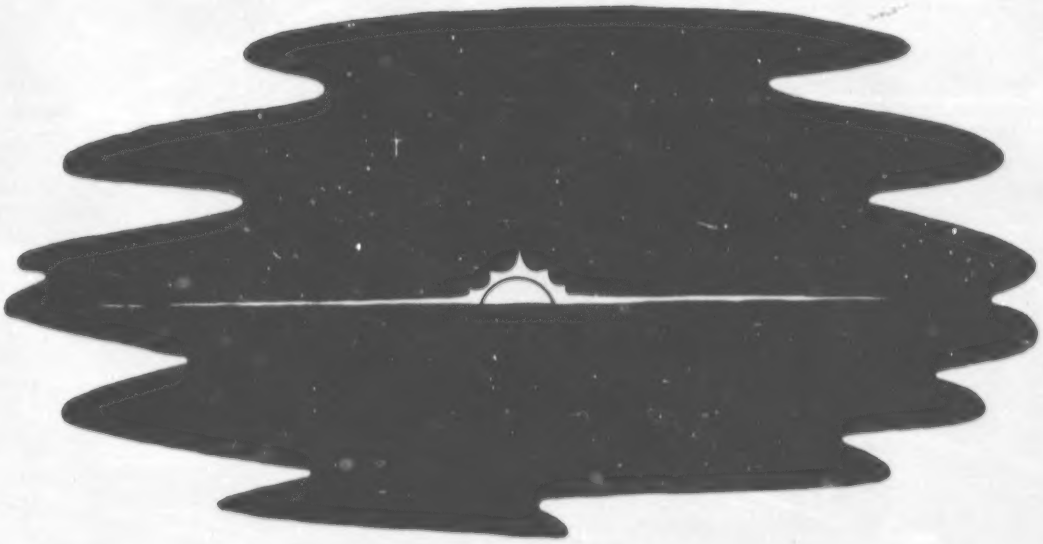
2. Nigaq qiñiġnaqsikman, taragguuq siḷaluguiġisiraqtuq.

3. Tatqiq kaivraġutituqman, taimmagguuq siḷaqługuġaqtuq.

4. Siqñiq nipiaqsipman kanaknam tuŋaanun ukiumi ayauppiraqami itriŋuġisiraqtuq.

5. If there is an eclipse of the sun occuring in the summer, the cold weather for winter will come sooner in the season. This also tells the older people that a famine can be expected to follow soon.

5. Siqiñiq pulakman auraġmi, niglaġnaġiaġaqtugguuq. Taimmagguuq suli niġisuŋnaq tikitchaqtuq.



6. Ikniq kavialaaqman, siḷagiitchaqtugguuq. Ikniq aasrii qaummaġikhuni ikniguulauraqman, siḷagigaqtuġġuuq.

7. Tatqiġġuuq suli nuiḷġaaqami auraġnaġiatlaitchuġġuuq. Siqiñiġmiñ iŋaiġuti'ami, ukiuq takiraqtuq. Aasriiñ siqiñiq nuiḷġaaqami auraġnaġiaġaqtuġġuuq. Iñuich niqaiqsuat auraġnaġiaqman quyaraqtut. Aasriiñ auraġnaġianġitman, taragguuq nagliksaaġaqtut, iḷaŋich kakkaaqhutiŋ. Taimani taatnaqhutiŋ ittuatlaiññiqsuat. Taatna niqi katinniuraqługu ataramik piraqniqsut.

6. A fire can also predict the weather. If the fire burns with a red flame, the weather will turn bad. If the fire burns with a white bluish light, the weather will be good.

7. There are four days in December when the sun will be completely gone from the sky in our area. After these four days, our people watch the night sky to see if the moon, or the sun will be the first to appear in the sky. If the moon comes up first, our people know that the winter will be long. Summer will be late if the moon comes up first. If the sun comes up first, the people are happy. They know that there will be an early spring. Winter will be short, and summer will soon be there. Food supplies are usually short by the beginning of spring so an early spring is an event to be happy about. It will mean that the birds and the fish will soon be in our area for us to hunt and catch. In the event that winter will be prolonged, we take extra caution to ration our winter supply of food during the second half of the winter season. We make sure that we do not starve before summer comes.

Sun and Moon

We have already mentioned some things connected with the sun and moon, but we will list a few more things here.

1. Whenever the sun sets in the western horizon and the sky is red, a good day will follow it. It will be clear and sunny. In winter such a day will be good for hunting, or fishing through the ice. In summer, any number of subsistence activities can be carried out on a day with nice weather.
2. If the sky is grey at sun set, the following day will have bad weather. We cannot do much during days of bad weather. It can be dangerous to be out during bad weather.
3. Whenever there is an eclipse of the sun, the hunting will be bad.

Siqiñiġlu Tatqiġlu

Uqaanikkaluaqtugut siqiñikunlu tatqikunlu aglaan uvva qipsiurat suli imña.

1. Siqiñiq nipipman kanaknam tuŋaanun suli qiļak kaviqman uvlaakun tasramma siļagigaqtuq ukiumi aŋuniaġviksraq naaqaa niksiksuġviksraq nakuuraqtuq. Upiuġaami siļagikman tasramma sunaaġviksraq nakuuraqtuq.

2. Aasriiñ siqiñiq nipipman nuviyaqauraaqtitlugu uvlaakun siļagiitchaqtuq. Nuyuaġnaqtuq avaniqsiuqtuni siļagiitman.

3. Siqiñiq tasramma pulapman aŋuniaļiq pigiitchaqtuq.

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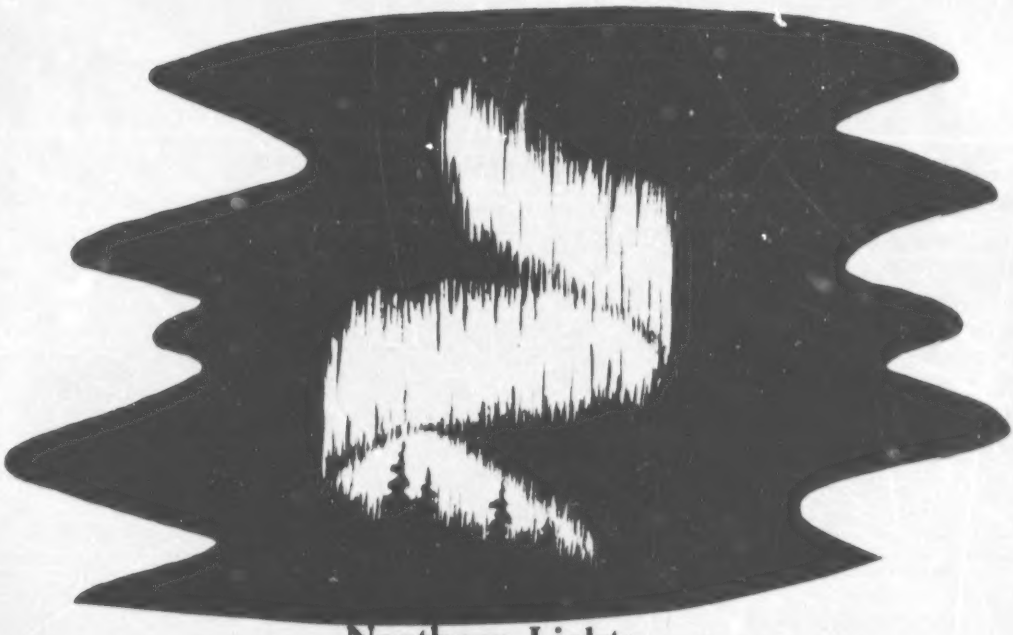
Tatqiq pulakman taipchua sutlaiññiqsut. Killaiyaqtuat, suliruat taatna pulammiñiqtutilaaŋani ittuaġaqniqsut, aglaan takullaaplugu. Suli taavani niqautiqaqamiŋ aġramigguuq tuŋaatnun mi‖uuġaqtut pitqunġit‖ugich niqautitiŋ. Iñuk aasriiñ taavani pisruktuaq taatna pullatikmani tatqim, qaġruuraaŋnigguuq akiġuiyallakługik nagriqhuni aŋi‖aaġaqtuq qanuġaluaqani. Tatqiq taimani iñuqaġnip‖ugu uqautigiraqniġaat.

4. If there is an eclipse of the moon, the people shouldn't do any work. They can go out and see the eclipse, but they must not do any physical labor. During the eclipse, the head of the household must take a handful of ashes outside and throw it towards the food cache. That person must make sure that the ashes are thrown in the right direction. Perhaps this is done to prevent the food from being taken back by the sky people.

If the eclipse occurs while someone is walking home, or going some place, that person takes two young willow branches and fashions them into antlers. Then he sticks these onto the sides of his head before he goes home. This is supposed to protect him from any danger from the eclipse.

5. An eclipse of either the sun or the moon means an early winter. It also means that a famine might occur.



Northern Lights

The aurora borealis is a spectacular sight to watch in our night skies of the winter season. We like to go out and look at these colored lights as they dance above us. Our old people warn us not to whistle at the lights. If we do, they are likely to come down and snap a head off and use it to play Eskimo football. We must admit that it can be very scary at times to see the Northern Lights dashing very close to us making some of its strange crackling noises.

Kiuġuya

Kiuġuya uviññuaqutlaiññikkaŋat taimani, takkugguuq uviññuaqtuqmatruŋ qalliraqtuq. Qalli'amigguuq tara iñuk niaquiqsiqługu niaqqumik aqsraaliqhutiŋ aqsrautraġaqtut. Uviññuaqtuqmatiŋ takku tara auliyyiuraġaqtut, sukasriuraġaqtut qallikmipłutiŋ.